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ABSTRACT

Three areas are the focus of this report: (1) a description of the International Farm Youth Exchange (IFYE) program including its goals, function, organizational structure, operations, and financial arrangements; (2) the concept of cross-cultural communication and its implications for international understanding and world peace; and (3) an evaluation of the IFYE program in terms of its effectiveness in enhancing cross-cultural communications throughout the world. The IFYE program depends on young men and women volunteers who are sent to live and work with families in foreign countries; in turn, foreign volunteers are sent to this country for the same purpose. From a study of this process, it is concluded that the following variables indicate that the IFYE program does facilitate cross-cultural, interpersonal communication: (1) objectives, (2) IFYE structure, (3) IFYE participants, (4) IFYE's responsibility, (5) orientation, and (6) the IFYE and the end product of communication. Three possible weaknesses of the IFYE program are noted. They are: (1) inadequate language training, (2) lack of emphasis on human relations skills in the training program, and (3) a short length of time with a host family. Further research areas are noted. (JS)

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AN ANALYSIS OF THE ROLE OF THE INTERNATIONAL FARM YOUTH EXCHANGE PROGRAM IN CROSS-CULTURAL COMMUNICATION

FILMED FROM BEST AVAILABLE COPY

By

ANNA MARIE BOYD

A special problem submitted in partial fulfillment
of the requirements for the degree of

MASTER OF EXTENSION

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The instructor supervising the Special Problem Report of ANNA MARIE BOYD finds it satisfactory.

Approval Curtis Hunt

Date May 12, 1971

AUTOBIOGRAPHICAL SKETCH OF AUTHOR

The author was born, second in a family of five children, in the small town of Colfax, Washington in 1944. From the town of Pullman the family moved to a small farm in Grandview, Washington where the children were all raised with 4-H as an integral part of their education. Four-H and FFA were important to all of the children as they went through the grades. This did not change when they moved to Dayton in 1960. All served on judging teams of some sort for county, state, and national contests.

In 1966 the highlight of the author's 4-H experience was realized. At that time she was accepted as an International Farm Youth Exchange Delegate to the country of Brazil. At the same time her oldest brother was serving his duty in Vietnam. Their mother commented: "I'm wondering which will be allowed to spread more peace."

The author was also active in various high school activities such as FHA as a State vice-president and national committee member, ASB treasurer, drill team, etc.

In 1963 she enrolled at Washington State University where she studied Home Economics Education. During the time she was in the university she again was active in several organizations. Spurs, AWS, dorm offices, Mortar Board, Omicron Nu,

International Relations Committee, and IFYE activities kept her busy.

After her experience in Brazil as an IFYE, the author's plans changed. She decided at that time to continue her education and enrolled in the Master of Extension Program. During her graduate study she served as a Graduate Assistant in Regents Hill Dormitory.

Employment was a crucial and interesting part of the author's life. During all of her college years except the Freshman year, there was some type of employment to allow her to pay college expenses. Possibly the most exciting summer employment was working in the County Extension Office in Dayton. The next "big responsibility" was working as a Graduate Assistant in the dormitory. The experience can never be measured in the amount earned or the time spent on the job. It is an education in itself to learn about the lives of so many different individuals and attempt to help with various problems.

At the present time the author is working full time as the Assistant to the Director in the Office of International Programs. The responsibilities in this position are varied and interesting, including study abroad counselor, advisor to International Relations Committee, and foreign student advisor.

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The author wishes to dedicate this paper to her parents, who never fail to support their children.

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CHAPTER I

INTRODUCTION

Purpose of the Study

The purposes of this paper were three-fold. The first was to describe the International Farm Youth Exchange program in as much detail as possible including goals, function, organizational structure, operations and financial arrangements. The second was to present the concept of cross-cultural communication and its implications for international understanding and world peace. The third purpose was to present an evaluation of the International Farm Youth Exchange program in terms of its effectiveness in enhancing cross-cultural communications throughout the world.

Background

In the world today there are numerous programs for cross-cultural exposure. The programs are developed for very different reasons and offer young adults a wide range of choices. To some it is overwhelming.

The Cooperative Extension Service assists in providing a cross-cultural exchange for young adults. The development of such an exchange program occurred because of the basic philosophy and purposes of the Cooperative Extension Service. Some of

the expressed purposes of the Extension Service are:

1. It begins with the people, where they are, their needs, wants and attitudes.
2. It considers their resources of knowledge, equipment and ability to do.
3. It involves people in helping themselves.
4. It promotes programs on the basis that "people affected by a program should have a voice in saying what the program shall be."
5. The program is family and community centered.
6. Adults learn from youth in clubs whose projects are demonstrations--simple but sure.
7. Use of local volunteer leaders.
8. Extension shows the farmer how to do, but does not do it for him.
9. Learn by doing.[1]

The philosophy was well summarized by the founder of the Extension Service, Seaman A. Knapp, when he stated: "What a man hears he may doubt, what he sees he may possibly doubt, but what he does himself he cannot doubt."[2]

This is true of the cross-cultural exchange ideal. If a man hears about another culture he might gravely doubt if he could live there or communicate with the people. If a man just sees a foreign culture from a plane, bus, or car he may doubt if he could survive living with the people. However, if a man lives, works, finds warmth in personal friendships and becomes a living part of a foreign culture he can never doubt his

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[1]E. W. Aiton, "History and Philosophy of Extension Work in U.S." 10-126 (lecture to Venezuela 4-H Peace Corps Training Project, Washington, D.C., 1961), p. 2.

[2]Ibid.

relationship to a new environment. The International Farm Youth Exchange Program was developed to provide the type of personal experience needed to help people realize the ideas, perceptions, and feelings of the people in a foreign culture.

The structure of the IFYE program is such that the people at the grass-roots level participate in a cultural exchange. The program has been operating since around 1948 and attempts to fulfill the goals of the Cooperative Extension Service of helping man to learn by doing and learning through demonstrations. The program is family and community centered and functions with volunteer leadership. The program developed from the felt needs of a group of people following World War II.

Definitions of Terms

Important to the understanding of all concepts put forth in this paper are the following terms:

Cooperative Extension Service.--An organization developed as a partnership between the government, the land-grant institutions and the people to provide service and education designed to meet the needs of the people.

IFYE (pronounced If-ee).--International Farm Youth Exchange or a rural youth participating in the program.

Cross-cultural communication.--Communication which is carried on across cultural boundaries. Besides language communication it includes the elaborate patterning of behavior which prescribes the handling of time, spatial relationships, attitudes, and learning.

Delegate.--A rural young person representing both a state and the United States as a participant in the IFYE program, to some foreign country.

Exchangee.--A rural young person coming to the United States as a representative of some other country.

Grass-roots ambassador.--A term applied to the participants of the IFYE program meaning "ambassador of good will" in the basic unit of the society, the family.

Host family.--A family that accepts an Exchangee or Delegate into their home as a family member for a period of time.

Participant.--Either an outgoing Delegate or an incoming Exchangee.

Procedures

The method used in this paper was one of library research and study, drawing upon the field research of other persons. Literature was reviewed in the areas of the IFYE program, communication and cross-cultural communication, and exchange programs. The paper was organized and is presented in chapters, each devoted to one of the areas outlined and a summary chapter.

Limitation of the Study

The most serious limitation of this study is the fact that actual field data were not gathered as evidence of the effects of the IFYE program, in cross-cultural communication.

CHAPTER II

A DESCRIPTION OF THE INTERNATIONAL FARM YOUTH EXCHANGE PROGRAM

History

The idea of the International Farm Youth Exchange Program began as the mood of our country changed from that of isolationism to a more international concern.

During World War II millions of young men and women from the United States were in uniform serving in various parts of the world. This made boys and girls in various 4-H Clubs throughout the country feel very close to the war. In order to feel they were helping with the cause, many planted "victory gardens" or wrote soldiers overseas.

When the war was over, 4-H members became as dedicated to the ideal of preserving peace as they had been to helping in the war effort.

> They sent food, clothing, seeds, garden implements and animals to war-devastated countries to help the people back on their feet. They even "adopted" families, exchanged letters and sent what they could to help families which had lost so much.[3]

As time went on, however, young people began to feel a gap. This gap was the lack of personal contact.

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[3]Les Nichols, "IFYE Past" (lecture presented at the 1st World IFYE Alumni Conference, Geneva, Switzerland, October, 1965), p. 3.

In 1946 the gap was realized and gained grave importance in the minds of four Cornell University students. All of these were outstanding 4-H members and two had served as soldiers during the war. Since the 4-H idea had been so successful in the United States, they believed it should spread throughout the world. Also driving them to action was their strong conviction that interpersonal understanding is a foundation for peace.

As the four analyzed the ways in which 4-H could help build world peace the idea of an intercultural exchange emerged. They began asking why couldn't youth go to other countries to learn how other people lived or why couldn't youth from other countries come to the United States to learn about people here?

The four students went to their State 4-H leaders and shared their ideas. The leaders, feeling the four had a sound proposal, suggested that the group go to Washington, D.C. to present their plan to elected representatives and the Departments of Agriculture and State. The group followed the suggestion and received encouragement but warnings that no money was available for such a venture. The four, however, were more interested in receiving advice, guidance, and direction.

The concept of the exchange was fostered further by a visit of four young Germans in 1947 who came to the United States to study 4-H Club work. They attended the National 4-H Club Conference in Washington where the United States delegates realized the German students were human, friendly, and sincere. This was a direct contradiction of World War II propaganda.

Perhaps the most significant occurrence leading to the development of the International Farm Youth Exchange came in 1946 when a farm boy from Iowa attended an Encampment for Citizenship in New York City. The purpose of the encampment was to bring youth from all phases of life in the United States together to learn about each other and their responsibilities in a democracy. Included in the program was a trip to Washington, D.C. where the Iowa boy met the Ambassador from Britain. As the two were talking about farm life the Ambassador said he did not believe life could be so good on a dirt farm. The Ambassador visited the boy's family for a weekend and acted as a student who wanted to learn.

> He arose early in the morning and helped feed the hogs. He went to the cornfield and to the 4-H Club meeting. He went with the family to church.[4]

The Ambassador was so impressed that when he returned to England he arranged for six young farmers to come to the United States in 1947. The six lived with members of the Future Farmers of America and the 4-H Clubs.

From these beginnings, the International Farm Youth Exchange program began to grow. In 1948, 17 youths from the United States went to seven countries of Western Europe, and six young Europeans came to the United States. The program grew in numbers. Today (1971), "2,120 United States Delegates have visited 83 different countries and 2,341 Exchangees from these countries have come to the United States."[5]

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[4] Ibid., p. 4.

[5] IFYE Alumni Association of the USA, "IFYE 1972." (Brochure published for the 1972 World IFYE Conference, 1971.)

The objectives of the IFYE program are stated as:

1. To help promote international good will and an appreciation of the problems and possibilities of world peace through a better understanding of the problems, attitudes, talents and contributions to society made by people of all lands.

2. To help personalize or humanize the problems and issues of world affairs.

3. To further develop informed leaders among United States and other farm youth.

4. To help develop better understanding of the dignity and place of youth in the world and the contributions they can make to democracy and world peace.[6]

In order to fulfill these objectives selected farm youth are exchanged between the United States and cooperating countries for five to six months. The qualifications are similar for both Delegates and Exchangees:

Outbound Delegates

1. Between 20 and 30 years of age--age considered as of January 1.

2. Mature young people.

3. At least a high school education.

4. Excellent physical and mental health.

5. Must not be married.

6. Must be willing and able to devote considerable time and energy to intensive advance study of the geography, history, culture, and agriculture of both the United States and the country to be visited.

7. Language ability if sent to a country with a different language than native tongue.

8. Sincere interest in understanding other people.

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[6] Manual for the International Farm Youth Exchange Program (Silver Springs, Maryland: National 4-H Foundation, 1954), p. 1.

9. Must have a background of farm life and work.

10. Willingness to adhere to the time schedule of the program.

11. Alert, sincere, friendly attitude.

12. Willingness to relate their experiences when returning home.[7]

Exchangees Coming to the United States

1. Between 20 and 30 years of age.

2. Unmarried.

3. Background of farm life and work.

4. Represent, if possible, a rural youth organization in which they have had experience.

5. Eager to learn and understand people.

6. Alert, sincere and friendly.

7. Excellent physical and mental health.

8. Have a knowledge of English.

9. Men and women.

10. Willingness to adhere to time schedule of the program.

11. Willingness to relate their experiences in the U.S. when they return home.[8]

The task of these selected youth is to observe and experience family and community life. "Each IFYE carries a grave responsibility and he must be doubly careful of the lasting impression he makes."[9]

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[7]Ibid., p. 5.

[8]Ibid., p. 12.

[9]Wayne Robert Bath, "Evaluation Studies of International Farm Youth Exchange Host Families" (unpublished Master's thesis, College Park, Maryland: University of Maryland, 1956).

The season of the visit to a particular country is dependent upon the time in which the country wishes to receive IFYEs. The spring section runs from April to October, the summer section, from June to late October or early November, and the fall section from September to February, while the winter section goes from early fall and continues through the following spring. Summer is considered the best time in the northern hemisphere and winter is the best time in the southern nemisphere and the tropical countries. The growing season of the country and the weather are two factors which influence the decision as to the time an IFYE will visit a country.

IFYE Structure

In holding with the ideals of the Cooperative Extension Service, the IFYE program is structured and functions on a cooperative basis with the National 4-H Foundation, the State IFYE Director, the County Extension Agents, and the people. Chart I gives a brief concept of the structure.

The National 4-H Foundation finances and supervises the IFYE program with help from the Foreign Agricultural Service, the U.S. Department of Agriculture, the U.S. State Department, and numerous private foundations, farm organizations, industrial concerns, clubs and individuals who contribute funds on county, state and national levels. The program is sponsored and conducted by the Cooperative Extension Service of the United States Department of Agriculture and the State Land-Grant Colleges and Universities.

IFYE ORGANIZATION CHART

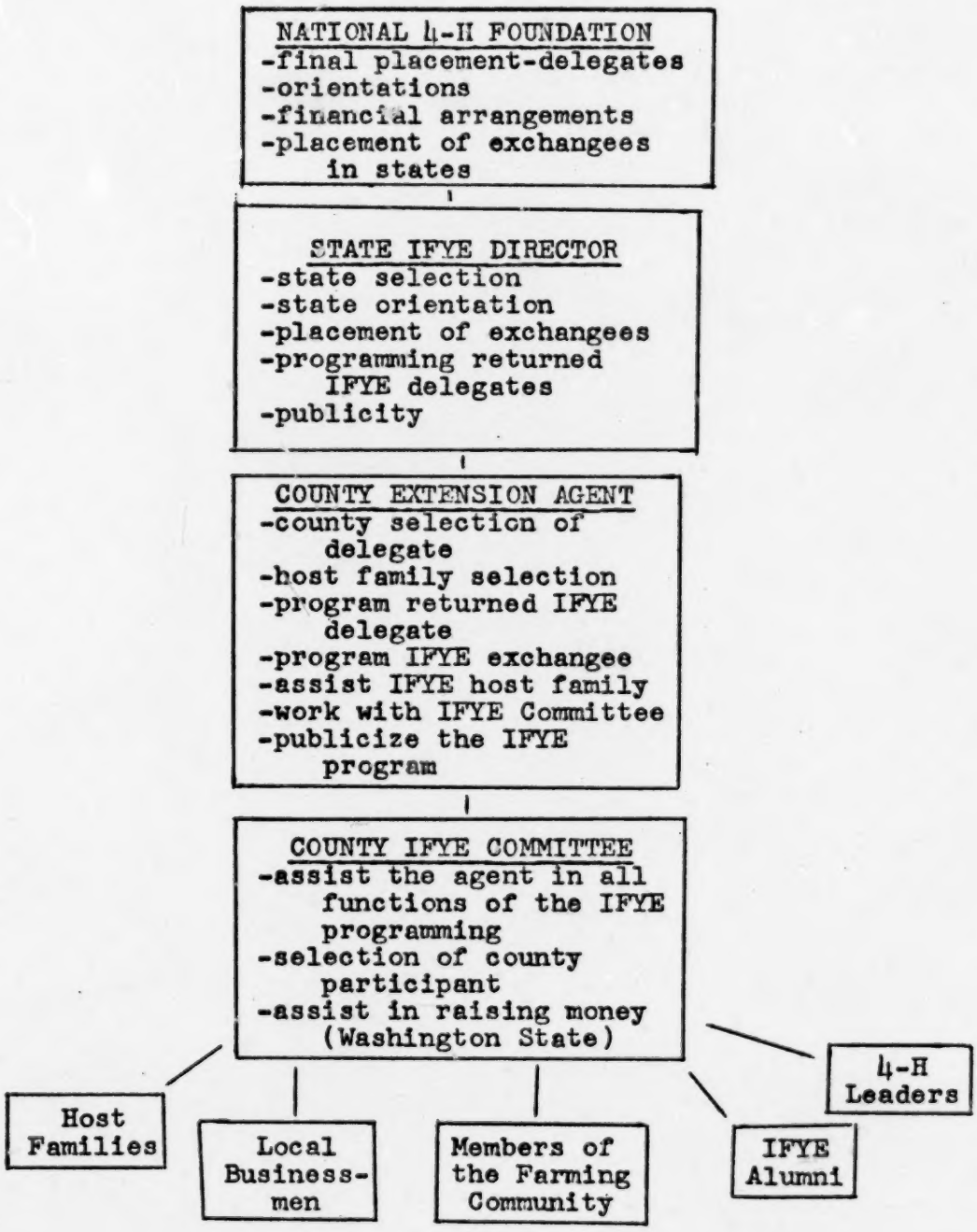

Chart 1

The National 4-H Foundation is responsible for the final placement of IFYE Delegates, orientation for both Exchangees and Delegates, financial arrangements with foreign countries, and distribution of dossiers of Exchangees to participating states. The State IFYE Director and Committee are responsible for state selection of IFYE Delegates, state orientation for both Exchangees and Delegates, placement of Exchangees in various counties, publication of the program, creation of interest in the IFYE program among the counties, state costs of the IFYE Exchangee, and general enthusiastic support of the program itself. The County Extension Agent is very crucial to the program. The Agent is responsible for securing candidates for Delegates and selection, finding host families for Exchangees, helping to find methods of raising funds to help support the program, making attangements for the Exchangees' trip to the county, and general publicizing of the program. If the Agent does not create enthusiasm within the county for the program, the people are not likely to hear about it or wish to participate. In some counties the Agent organizes an IFYE Committee. This committee helps the Agents fulfill their responsibilities. The committee is composed of interested people from the community. Further examination of the functions of these various people will be discussed later.

Financing IFYEs

Financing an exchange program can be a huge and complicated task as arrangements need to be made with people at all

levels. The IFYE program is financed to a large extent from private sources. When the program was in its early stages of development, a State Extension Service wishing to cooperate in the IFYE project would furnish the National 4-H Foundation with $700. As time went on the costs increased and the states were asked to give $1,000. Today, 1971, the amount asked of each cooperating state is $1,450, which is estimated by the Washington State IFYE Director to be probably less than one-third of the total cost.[10] The state share of the cost is raised in different ways, depending upon the state, and covers approximately one-third of the total cost of the two-way IFYE exchange.

In Washington State the state portion of the money is raised in each county by selling "Shares of Understanding" which are purchased by individuals, business firms, farm organizations, 4-H Clubs, etc. Once an individual or organization has purchased a "Share of Understanding," they are anxious to hear about the experience of the IFYE Delegate, and the Exchangee who might come to their county. It is the Delegate's responsibility to report back to the interested people, who in fact have a vested interest in their IFYE Delegate.

The remaining costs of the two-way exchange are covered by contributions to the National IFYE budget from private foundations, business firms, and interested individuals, as well as Public Law 480 funds.

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[10]Phone conversation with Mrs. Mike McCammon, Washington State IFYE Director, Washington State University, Pullman, Washington, April, 1971.

The costs have risen from $2,000 to $2,300 to $3,000 to over $3,000 in 1971. The following costs are covered:

Outbound U.S. Delegates

1. Visa costs
2. Liability, health, and accident insurance covering the IFYE up to $1,000 for any one accident or illness
3. Essential orientation materials
4. Travel and subsistence from home to the orientation center, from evaluation center to home
5. Subsistence during orientation and evaluation periods
6. Overseas transportation and return

Inbound Exchangees from Other Countries

1. Bus travel and subsistence from port of entry to orientation center, and other required travel to and from assigned states
2. Liability, health, and accident insurance
3. Subsistence during orientations
4. Essential orientation materials
5. Certain materials and supplies which will help the Exchangee upon return to his home country

Each state is then responsible for the following expenses in addition to the one-third figure:

1. Travel and subsistence of the Exchangees within the state
2. Some spending money for the Exchangees

Within the county, the county also provides funds as the host families support the IFYE Exchangee while he or she is with them. Obviously, they provide room and board.

Delegates and Exchangees are responsible for their own personal expenses of health examinations, immunizations, laundry,

postage, and expenses incurred during free travel periods. By every measure, the program is viewed as a very inexpensive one for the Delegate or Exchangee except in those states where the IFYE Delegate must pay the one-third state costs.

A reciprocal payment plan is arranged with every cooperating country under which the foreign Exchangees are provided up to $100 each on their arrival in the United States. The cooperating country provides the total dollar equivalent to the U.S. Delegate upon their arrival in their host country.[11]

Selection and Placement of Delegates and Exchangees

With an overview of the total structure and a concept of the financing of the International Farm Youth Exchange program, it is interesting to follow a young adult as he or she applies to become an IFYE Delegate and to follow an IFYE Exchangee as he or she lands in the United States.

Each state is responsible for the selection of IFYE Delegates and, consequently, methods vary. In Washington State, the interested 4-H member is urged to apply for the IFYE program in many ways. They may know a former IFYE participant who urges them to apply. They may listen to an IFYE talk and find themselves interested in applying, or they may be urged by the County Extension Agent or IFYE committee to apply. At any rate, the person filling the qualifications first applies with the County Extension Agent. If there are several candidates a selection procedure may be followed, such as interviews with the county IFYE committee. The county IFYE committee decides

[11] Manual for the International Farm Youth Exchange Program, p. 5.

whether or not they are able to send more than one candidate, as it amounts to more money if more than one is sent.

After the county selection is made, the young adults are interviewed by the State IFYE Director and committee of interested persons. The interviewing committee may be composed of former IFYE participants, administrators at the land-grant colleges, or other interested persons.

> The State Committee then forwards its nominations and recommendations to the National 4-H Foundation where the final decisions are made, following recommendations of the National Advisory Committee. So far as possible, the final selection and placement will be made in accordance with the delegate's wishes and the state recommendations, but the national staff reserves the right to add its judgment in order to properly satisfy the requests from cooperating countries as to experience, religion, language ability, age, sex, and other factors.[12]

If selected, the successful IFYE candidate goes into the process of orientation.

A week or so after the Delegates leave the country, the Exchangees may be arriving from overseas. After the orientation of the Exchangee in his home country he arrives in Washington, D.C., or other location for orientation and reception. Here the Exchangee receives another orientation and then travels on to his first host state. He will have two host states during the five to six months. An attempt is made to locate the IFYE Exchangee in two states which may vary greatly from one another, such as Washington State and Florida.

When the Exchangee arrives in his host state a short orientation takes place and he then goes to his host family,

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[12] Ibid., p. 7.

where he will work, play, sleep, and eat as a member of the family. The placement of the Exchangee is dependent upon requests from the various states in this country.

Orientation

Orientation is important to all participants of the International Farm Youth Exchange Program. It begins for the Delegate when he or she is first notified of acceptance into the program. Materials are sent to the Delegate for suggested reading concerning:

Language study
Study of the country to be visited
Study of the United States
Study of international affairs and foreign policy
Study of information relating to travel preparations
Study of the state from which the delegate comes
Correspondence with former IFYE delegates to the same country
Collecting slides of home, family, 4-H projects, community, etc.
Study of the Land-Grant colleges and universities and the Cooperative Extension Service[13]

State orientations vary. In the State of Washington all selected Delegates are required to attend state orientation. In 1971, the Delegates met in February for one weekend and again in March for a weekend. Topics covered included such things as: photography, history of the Extension Service, the relationship of the land-grant colleges and universities to agriculture, youth organizations, international affairs, briefings about how to answer political questions, briefings from the IFYE alumni, travel details such as shots, baggage, passports, etc., items for gifts, and study of the IFYE organization.

[13] Ibid., pp. 8-9.

During the entire preparation time the most crucial concern of the Delegate is the language, if he or she is going to a non-English speaking country. Every method possible should be used by the Delegate to insure he can speak a few words before he leaves.

Seven days before the final departure of the IFYE Delegate, a final orientation is held in Washington, D.C. The program is devoted primarily to developing greater understanding of the responsibilities of an IFYE Delegate. Assistance is provided in the following areas:

1. Understanding other people (human relations)
2. U.S. foreign policy
3. U.S. and world agriculture
4. Visit to the embassy of countries concerned
5. IFYE operational procedures and policies
6. Relationships with sponsoring organizations and agencies
7. IFYE Delegate responsibilities
8. Press relations at home and abroad
9. Reporting and evaluation
10. Health precautions
11. Travel preparations and suggestions (Most commonly--don't take so much!!!)
12. Reference materials and supplies[14]

The Exchangee coming to the United States also is provided with an orientation to this country. This is most commonly true for Delegates in their host countries also. In the United States the Exchangee is:

[14]Ibid., pp. 9-10.

1. Provided with maps showing points of interest and area of reception.

2. Given instructions on local transportation.

3. Provided with visits to his own embassy or consulate.

4. Provided with information of the following areas:

   a. The IFYE program
   b. Important features of U.S. customs and culture
   c. Brief history of the U.S. agriculture
   d. Organization of the U.S. Department of Agriculture and the Cooperative Extension Service
   e. Organization of 4-H Club and young men and women's organizations
   f. Other rural youth programs
   g. Farmer's organizations

Upon arrival in the host state the Exchangee is provided information on the U.S. farm family, farm people and their characteristics, United States rural customs, the rural community, rural youth and farm organizations, and the responsibilities of the Exchangee.[15]

The IFYE Host Family

The unusual nature of the IFYE program allows for a grass-roots type of cross-cultural exchange with its built-in idea of the "host family." The host family "plays a major role in the adjustment of the IFYE to his host country and to impressions he forms of it."[16]

The types of families who participate in IFYE have been studied in several states. Andrews and Wagner, 1954, found the characteristics of 24 Ohio families to be the following:

---

[15] Manual for the International Farm Youth Exchange, pp. 12-14.

[16] Eleanor G. Inman, "A Review of Literature on the IFYE and Related Exchange Programs" (mimeographed paper, Washington, D.C.: National 4-H Foundation, 1961), p. 19.

Family Child Distribution		Main Farming Enterprise	
91%	had children	Dairy	46%
9%	had no children	General	21%
23%	1 child	Cash Grain	17%
45%	2 children	Beef	8%
18%	3 children	Fruit	4%
14%	4 children	Poultry	4%

The average acreage for the host families proved to be 228 acres, which was above the Ohio census average of 105.2 acres. The largest percentage were owners and operators of their farms and belonged to five organizations. The education level resulted in the largest percentage of husbands and wives having graduated from high school.[17]

Thomas Trail, 1959, found similar statistics from his study of 35 Idaho host families:

> From evidence cited in Chapter III, on economic and social characteristics it would appear that county agents in Idaho were placing exchangees with host families who ranked above average Idaho farm families in size of farm, farm ownership, livestock numbers, farm and home facilities, and income level.
>
> The exchangees were also being placed with host families who ranked higher in organizational activities and leadership than did comparable farm populations. Most fathers and mothers ranked higher in educational levels attained than did Idaho adults 25 years of age and older.[18]

Families participate in the program for different reasons, each unique to the family itself and its makeup. The Executive Director of COSERV, the National Council for Community Services to International Visitors, writes:

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[17]Wade Andrews and Thomas Wagner, "An Exploratory Study of Social and Cultural Diffusion among Host Families of the IFYE Program" (Mimeographed, Ohio State University, 1954), pp. 4-8.

[18]Thomas Trail, "A Study of Thirty-Five International Farm Youth Exchange Host Families in Idaho" (unpublished Master's thesis, University of Maryland, 1959), pp. 145-146.

> There is a variety of uncomplicated reasons which serve singly or in combination to motivate this activity. People like to meet people; they like to understand another country's culture; they feel that the educational experience for their children in meeting people from other countries is an exciting one, particularly when they themselves are not able to travel abroad; they enjoy being hosts to guests; they are proud of their community and family life and want to share it with others who may be less knowledgeable, or lonely, or strangers in a strange land, they feel a moral obligation; they think it's fun.[19]

These same attitudes and reasons for hosting IFYEs have been found by persons sending questionnaires to IFYE host families. The most common reason given is to provide a new educational experience for the children of the family. Other often stated reasons are to learn about another country, to gain insight into our own country, to help someone from a strange land, to do something for international understanding, they are proud of their life and wish to share it, heard of IFYEs from other lands and wanted to be a part of the program, erase racial prejudices, and wanted to be friends and make new friendships.[20]

The success of the host family participation is largely dependent upon the County Extension Agent. Brekke, 1956, while studying the methods by which families were informed about the IFYE program found that 64 of 110 Montana families heard about

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[19]Robert Aylward, Executive Director of COSERV, the National Council for Community Services to International Visitors (letter received in answer to a question asking for information as to why families host foreign visitors, December 13, 1968), p. 1.

[20]Stanley Meinen, "A Study of the IFYE Host Family Orientation in Kansas" (unpublished Master's thesis, University of Maryland, 1955); Wayne Bath, "Evaluation Studies of IFYE Host Families" (unpublished Master's thesis, 1956); Anna Marie Boyd, "Attitudes of IFYE Host Families" (paper presented for Anthropology 358, Washington State University, 1968).

the program through their County Extension Agent, 14 through 4-H Clubs, 6 from IFYE talks, 1 from a neighbor, and 6 from other sources.[21] The impact of the Agent is apparent.

Glenn Baird, 1964, analyzed in detail the tasks performed by County Agents in conducting the IFYE program. Fifty-four Agents in Utah performed the following duties:

1. Obtains desirable host families
2. Prepares families for the visit of the exchangee
3. Assists families in planning appropriate programs for the exchangee
4. Helps to establish rapport with exchangees
5. Helps the family maintain rapport with the exchangee
6. Helps the family evaluate the experience
7. Provides some means of recognition for the family[22]

With all the subtle problems which can occur in a cross-cultural exchange, the Agent needs to be well prepared for any event, and needs to be enthusiastic about the program. Prawl, 1958, discovered that county participation in the IFYE program in New York was most dependent upon the attitude and interest of the County 4-H Club Agent. Other influencing factors were

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[21]Esther Brekke, "Getting Acquainted with IFYE Host Families in Montana" (mimeographed letter, Montana State College, 1956).

[22]Glenn T. Baird, "Identification of Tasks to be Performed by County Agents in Conducting the IFYE Program and a Survey of Tasks Performed by Utah Agents" (unpublished Master's thesis, University of Maryland, 1964), pp. 26-31.

past IFYE participants, active sponsoring groups, good publicity, interested people, and active IFYE alumni.[23]

Successful Family/Exchangee Relationship

The success of the relationship between the host family and the Exchangee are most importantly dependent upon the Exchangee and the family. Harry Tavenner in 1956 demonstrated that the following factors were contributers to a successful family/Exchangee relationship:

1. Understanding IFYE and an interest in IFYE
2. Interest in sharing other cultures and a knowledge of exchangee's culture
3. Previous contact with the IFYE program
4. Close cooperation from the Cooperative Extension Service
5. Families active in the community and local activities
6. Families with growing children
7. Financially able to have an exchangee[24]

The entire IFYE program requires cooperation and participation at all levels of the structure. Most importantly, however, the people at the county level need to be kept informed and interested in the program, and need to be sensitive to cultural differences. The people at the grass-roots level make the International Farm Youth Exchange a success or a failure.

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[23]Warren Leslie Prawl, "Factors Influencing County Participation in the International Farm Youth Exchange Program in New York State" (unpublished Master's thesis, Cornell University, 1956), p. 65.

[24]Harry Tavenner, "An Analysis of IFYE Host Family Preparation for the Year, 1956" (research monograph, Silver Springs, Maryland: National 4-H Foundation, 1956), p. 19.

The Returning IFYE Delegate

The responsibilities of the IFYE Delegate do not stop upon return from the five to six month stay in a foreign culture. In fact, the most crucial part may begin upon return. The Delegate first returns to the United States for a "debriefing" session. In this reentry orientation the concept of reentry shock is discussed and the following areas are covered:

1. Reporting to sponsors, interested government agencies, and embassies
2. Press and radio interviews
3. Training in reporting the IFYE experience to the folks at home
4. Evaluation of the exchange
5. Responsibilities of the IFYE alumni[25]

When returning to the home state the IFYE Delegate is responsible for presenting to interested persons an account of his experiences overseas. The IFYE is expected to stay in his home state for at least three months to give these presentations. This normally is an easy task for the IFYE since he or she is usually bursting with tales.

The Delegate is likely to be on the road constantly after returning to present slides, develop newspaper articles, teach new recipes learned overseas, or just chatting with friends about the impact of the cross-cultural experience on the individual's outlook on life.

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[25]Manual for the International Farm Youth Exchange Program, p. 10.

The responsibilities of the IFYE are likely to never end. After such an exposure the Delegate is likely to become dedicated to the concept of cross-cultural exchanges and work to support the IFYE program or other programs like it. Informal surveys show that many IFYE Delegates contribute significantly to the 4-H International Programs, volunteer for another overseas assignment with the Peace Corps or IVS, or change their career direction to that dealing with exchange programs or international communication of some type. The IFYE may also work a great deal in the IFYE Alumni Association to help spread the concept and work of the IFYE program itself.

Summary

The International Farm Youth Exchange Program is a cross-cultural exchange which sends and receives "grass-roots" ambassadors of various countries to live, work, eat, sleep, and become part of a family. It is unique in that it allows participants to partake fully of the life in a foreign culture with few pressures. The participants are not expected to teach the people how to work or how to mechanize their country. The responsibility of the IFYE is to learn to live and feel like his hosts. Upon return to the home country the IFYE's responsibility is to relate to as many people as possible what he learned. This is an attempt to create understanding among the peoples of the world to ease the tensions created by misunderstandings and lack of sensitivity to differences.

Because the key to the International Farm Youth Exchange is communication between peoples, the following chapter will deal with the concept of cross-cultural communication.

CHAPTER III

CROSS-CULTURAL COMMUNICATION

> I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant.

The communication problem is ever present as human beings communicate with one another. Not until recent years have researchers been concerned with the actual cultural influences on human relations and communication.[26] However, "There is a growing recognition that success in overseas operations often requires continued close social interaction with indigenous personnel, and that training oriented to interpersonal relations and designed to develop awareness of such underlying assumptions and values is needed."[27] The International Farm Youth Exchange is a grass-roots personal exchange where cross-cultural communication is most essential.

This chapter will investigate the concept of cummunication and the influences of culture on this concept.

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[26]Edward C. Stewart, Aspects of American Culture: Assumptions and Values that Affect Cross-Cultural Effectiveness (Pittsburgh, Pennsylvania: University of Pittsburgh, 1966), p.2.

[27]Robert J. Foster and Jack Danielian, An Analysis of Human Relations Training and Its Implications for Overseas Performance (Alexandria, Virginia: George Washington University Human Resources Research Office, August, 1966), p. v.

Definition of Communication

The word communication is defined in several ways. Funk and Wagnall picture it in the following way:

1. The act of imparting or transmitting
2. The transmission or exchange of ideas, information, etc., as by speech or writing
3. That which is communicated; a message
4. A means of passage or of transmitting messages between places or persons; as:
   a. A line of connection; a channel
   b. A telegraph or telephone system
   c. The routes or methods for transporting troops and supplies
5. The science or study of communicating[28]

The act of imparting or transmitting may occur in several ways. Mass communication refers to the act of informing or persuading many people at one time with some type of speech, T.V. program or other means which will reach a large group. Technical communication occurs more frequently in our modern society as computers take over many of the processes once fulfilled by humans. Symbols cause a type of communication such as the emotional reaction at seeing one's country's flag. Communication can take place through art, history, and aesthetics.

The concern of this paper, however, is the concept of interpersonal communication, man transmitting messages to man. From this perspective the individuals involved are the most important.

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[28] Funk and Wagnall's Standard College Dictionary (New York: Harcourt, Brace and World, 1963), p. 274.

Communication Is a Process

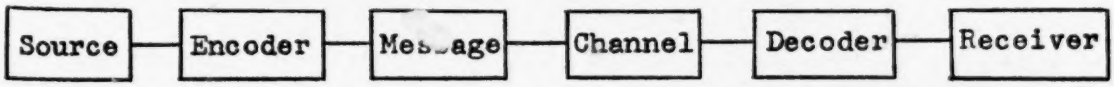
Communication is a social affair between human beings.[29] It is a process which is ever changing. Man learns from communication which causes him to never be the same a second time.[30] The process involves not only language but any type of signal sent between people.[31]

Elements of Communication

The parts which go together to make up communication can be analyzed as:

1. The person with the idea or concept he wishes to express
2. The idea or concept the person wishes to transmit
3. The idea is put into a code of some type
4. The code is transmitted by the person through some type of channel such as gestures, speech, actions
5. The code is perceived by the other human being
6. The code is translated and implemented into the brain of the other person

Berlo[32] expresses the elements as the following:



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[29]David K. Berlo, The Process of Communication (New York: Holt, Rinehart and Winston, 1960).

[30]Colin Cherry, On Human Communication (Massachusetts: MIT Press, 1957).

[31]James Johnson, "The Change Agent and Cultural Values: Case of the Middle East" (unpublished Master's thesis, Kansas State University, 1968).

[32]David K. Berlo, The Process of Communication, pp. 30-34.

The source is defined as the person wishing to express an idea. The encoder is the process of taking the ideas from the source and putting them into a code for expression. Obviously the purpose of the source will be implicit in the code. The message is the code. The channel is the medium or the carrier of the message and a message can exist only in some channel. The receiver is the person for whom the message is intended and the decoder is the process through which the receiver goes to understand the code.[33]

Leagans expresses the idea in a similar manner:

The communicator is the person who originates and sends the message. The message is the information a communicator wishes his audience to receive, understand, accept, and act upon. The channel may be anything used by the sender to connect him with the intended receiver. The treatment has to do with the way a message is handled to get the information across to the audience, while the audience is the intended recipient of the message. The response is the end product of the communication process--the feedback or intended reaction. Leagans is unique in adding this element. Usually it is treated separately.[34]

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[33] Ibid., pp. 30-32.

[34] Paul Leagans, The Communication Process in Rural Development (New York: Cornell University, June, 1963), pp. 10-17.

End Product of Communication

The end product of real communication "is that one person affects the state, inner state, of thought or feeling of the other person . . . ."[35] The person responds in a discriminatory manner to the stimulus transmitted by the sender.[36]

Feedback

Feedback is important to the process of communication. Feedback is the reaction of the receiver of the message. It begins the communication process all over again. The receiver becomes the source and the source the receiver. If the two have the same concept of the message, true communication has occurred.

Ingredients of Communication

The ingredients of communication are those components which influence the elements of the communication process. Each step of the process has components which influence the action in a positive or negative manner. These components effect the code transmitted and received. The code is essential to the end product of communication.

The ingredients include all the unique characteristics of human beings, and no two humans are exactly alike. Therefore, the process of communication may be quite difficult to explain and describe. Berlo classifies the ingredients in the manner illustrated in Chart 2.

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[35]Reginald Smart, Global Village Conversation (New Hampshire: The Reporter Press, 1968), p. 7.

[36]Paul Leagans, The Communication Process in Rural Development (New York: Cornell University, June, 1963).

A MODEL OF THE INGREDIENTS IN COMMUNICATION*

S SOURCE	M MESSAGE	C CHANNEL	R RECEIVER
Communication Skills	Elements	Seeing	Communication Skills
Attitudes	Content	Hearing	Attitudes
Knowledge	Treatment	Touching	Knowledge
Social System	Code	Smelling	Social System
Culture	Structure	Tasting	Culture

*David K. Berlo, The Process of Communication (New York: Holt, Rinehart and Winston, 1960), p. 72.

Chart 2

The code or message elicited by a human being is influenced by that individual's communication skills, his attitudes, his knowledge, the social system in which he lives, and his culture.

Smart looks at the ingredients in two main categories, the human or personal idiosyncrasies and the cultural factors. The personal idiosyncrasies include stereotyping, anxiety, and insecurity, acceptance, and identity. An individual may stereotype a person, which may elicit a negative effect for communication. Anxiety and insecurity when meeting people can inhibit open honest understanding of the other individual. Finally, communicators will need to identify with others in order to fully realize the communicative desires.[37]

Meaning

A gesture, a word, or an action must have meaning to both individuals involved in the communication process or there will be a breakdown in understanding. "Meaning will depend upon the listener, upon the speaker, upon the entire experience of the language, upon their knowledge of one another, and upon the whole situation."[38]

Meaning is derived from previous experience and also is a process as human beings are always learning new things which change their perceptions. Common experiences lead to better understanding and communication. People cluster in groups which

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[37] Smart, Global Village Conversation, pp. 11-17.

[38] Cherry, On Human Communication, p. 10.

are called societies or cultures. Within these cultures people have somewhat common experiences.[39] It would then follow that people within a culture might communicate more easily than people from various cultures.

Summary

Communication is a process which occurs between people. The process involves several elements and is influenced by several ingredients such as personal idiosyncrasies and cultural factors. The end product of communication is that one human is affected by another or it may be termed "Understanding and being Understood."

> When two persons communicate with each other, the behaviors of each reflects assumptions about the cognitions of the other. These assumptions may be made knowingly or, more frequently, without awareness that they are implied by one's behavior. To the extent that these assumptions are false, less communication occurs. This is not to say that the validity of these assumptions is the only factor in achieving communication--there are other obstacles. But false assumptions about the other person's cognitions seem to be one of the most pervasive barriers to communication.[40]

The cultural influences on communication are becoming more and more important to people dealing with cross-cultural exchanges.

Culture and Communication

Culture

Culture may be viewed as the overall structure which influences the actions and reactions of the human beings within

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[39]Edward Hall, The Hidden Dimension (New York: Doubleday and Company, 1966).

[40]Alfred Kraemer, The Development of Cultural Self-Awareness: Design of a Program of Instruction (Virginia: George Washington University, August, 1969), p. 1.

the structure. Every cultural system is a functional whole,[41] which patterns peoples' actions. "Culture is a way of thinking, feeling, believing."[42] Hall[43] defines culture as communication.

Cultures differ throughout the world which would define people as thinking, feeling, acting, and communicating differently. This causes a breakdown in the process because meanings are not similar when speaking or communicating cross-culturally.

Cultural Factors Influencing Communication

Language

The most obvious factor which influences cross-cultural communication is language. Language is an oral code developed by different cultures. In order for two people to understand one another, they must have a common oral code. For example, one person who speaks only English would have a difficult time communicating through language to a person who speaks only Portuguese. Language offers different names for various symbols. In English a table would be called a table while in Portuguese it would be called "mesa."

Language is very important to human beings as we depend on it greatly for means of communication.

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[41]Arthur H. Niehoff, Planned Change in Agrarian Countries (Virginia: George Washington University, December, 1969), p. 12.

[42]Clyde Kluckhohm, Mirror for Man (Greenwich, Connecticut: Fawcett Publications, 1967), p. 28.

[43]Edward T. Hall, The Silent Language (Greenwich, Connecticut: Fawcett Publications, Inc., 1959).

> We live in an environment which is largely verbal in the sense that we spend the most of our waking hours uttering words or responding actively or passively to the words of others. We talk to ourselves. We talk to our families and friends--partly to persuade them, partly just to express ourselves. We read newspapers, magazines, books, and other written matter. We listen to the radio, to sermons, lectures, and movies.[44]

It would seem essential, therefore, that if people are to communicate cross-culturally, they must have a common language. Other influencing factors are not quite as obvious and often lead to greater misunderstandings because they are more subtle.

Listening

Hall, in his paper "Listening Behavior: Some Cultural Differences," explains how the manner by which a person listens to the spoken language effects communication. Hall states:

1. Two interlocutors in a conversation are intimately intertwined.
2. Almost as much is communicated by how one listens as in what one says. To listen properly is crucial when status differences are involved, as in parent-child, teacher-student, employer-employee interactions.
3. The interlocutor in a conversation provides the reinforcement schedule that guides the conversation.[45]

Examples of such differences are brought to light by the Navaho Indians. "Even when shaking hands they held the other person in the peripheral field of the eyes, letting the message of warmth and pleasure at seeing a friend seep through

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[44]Kluckhohm, Mirror for Man, p. 129.

[45]Edward T. Hall, "Listening Behavior: Some Cultural Differences," The Bridge, Occasional Paper No. 2 (March, 1970), Chicago: A Center for the Advancement of Intercultural Studies, pp. 2-3.

a long-clasped, but delicately held hand."[46] This action of not looking directly into a person's eyes is disconcerting to an American middle class white who may interpret the Indian as being shifty. To the Navaho a direct gaze is a sign of hostility.

Gestures

Gestures take many forms: hand movements, facial expressions, bodily movements, and various types of voice signals. These gestures have different meanings across cultural boundaries and may be quite offensive if not understood by the performer of the gesture.

In the middle class American culture most bodily and hand movements are kept at a minimum. Often people apologize for talking with their hands or a great deal is made over hand movements of famous people. Note, for example, the articles and notoriety given to President Nixon's hand gestures. Most gestures made with the hands of a middle class American are kept close to the body.

In contrast to this custom are the Arab gestures. Smart relates, "I also remember with amusement how a janitor, observing the arm-waving and energetic conversation of a group of Arabs in the building for which he was responsible interpreted this as a prelude to violence and called the police."[47]

In Brazil a wave to come here is easily mistaken by a middle class American white as a wave good-bye.

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[46]Ibid., p. 3.

[47]Smart, Global Village Conversation, p. 19.

The list of differences is endless and subtly can cause many misunderstandings between people.

Communication Distance

Communication distance refers to how close two people might be for communication purposes. In middle class American society people sit or stand over three feet apart for comfortable conversation. If the distance is shortened it is considered to become more intimate. The shortening of the distance can make an American very uncomfortable. Several authors relate seeing an American and Latin American talking. The scene becomes very comical as the Latin moves into a closer bodily position the American moves back. The Latin is only trying to make a better conversation while the American becomes very uneasy. People have related seeing two people from these cultures move down an entire hallway!

The concept of communication distance can be broken down into four distances. Hall[48] describes the four as intimate distance, personal distance, social distance, and public distance. The intimate distance is reserved for love-making and wrestling in the close phase while the far phase is from 6 to 18 inches and is viewed as close social conversation. The personal distance from 1½ to 2½ feet is used to "designate the distance consistently separating the members of noncontact species."[49] A further phase defined as part of this distance is

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[48]Edward Hall, The Hidden Dimension (New York: Doubleday and Company, Inc., 1966).

[49]Ibid., p. 119.

the "arm's length" distance. Social distance of 4 to 7 feet may be the distance for business conversations, while public distance is from 12 to 25 feet and might be something such as a public speech. However, "proxemic behavior of this sort is culturally conditioned and entirely arbitrary."[50]

The proximity for conversation desired by the Arab World might prove uncomfortable for the American.

Contact

The concept of physical contact or noncontact is also very important to cross-cultural understanding and communication. In the American culture it is considered undesirable to see men holding hands with men or women holding hands with women. In the Brazilian culture it is not at all unusual for two girls to be seen walking down the street talking and holding hands or locking arms. Two Arab men were greatly teased as they walked down the streets of Washington, D.C. holding hands and talking. They were quite startled when they realized the reasons for the catcalls and whistles.

In the Philippines, a young man expressed, it was not at all unusual for him to sit talking with a girl while holding her hand between his. However, if he fell in love with the girl he would avoid holding her hand. This seems to be the direct opposite to the American middle class custom.

In Brazil it is common for men to clasp hands and hug (abrazo) one another when greeting. The same custom is true of

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[50] Ibid., p. 122.

Arab men. A girl, when greeting a friend, is not considered strange if she kisses her friend on each cheek in Brazil. In the American culture such contacts are usually reserved for family members or relatives. The Japanese customs are even more noncontact. Greetings are performed by bowing three times at a distance of about five feet.

Time

The different concepts people have about time also lead to grave misunderstandings. In some cultures it is insulting to arrive at a designated meeting on time, while in the American culture it becomes more and more insulting the longer one takes to arrive at a meeting or gathering. Time to an American can be wasted, saved, or used in some manner. It is an almost material object which can be used. To many cultures this concept of time is very strange. Time to the Hopi "is not duration but many different things for them. It is not fixed or measurable as we think of it, nor is it a quantity. It is what happens when the corn matures or a sheep grows up--a characteristic sequence of events. It is the natural process that takes place while living substance acts out its life drama."[51]

Time is crucial to communication in that if a person is insulted before the other person arrives, he cannot speak out in a positive manner. Jokes arise from concepts of time. Among the international students on an American campus when the time for a meeting is discussed, the question is often asked, "Do we

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[51]Edward Hall, The Silent Language (Greenwich, Connecticut: Fawcett Publications, Inc., 1959), p. 133.

arrive on American time or Latin time?" In Latin America a meeting may begin a half-hour to an hour later than the designated time. Few other cultures are as concerned about saving time and being on time as the American people. Not observing the cultural perceptions of time can cause grave communication problems.

Privacy

Privacy is often another point of misunderstanding among cultures of the world. In the United States privacy is gained by closing a door or going into a separate room from where there may be a great number of people. In the Arab culture the following attitude is predominant: "Paradise without people should not be entered because it is Hell." The Arab gains his privacy by withdrawing into himself. For the Arab:

> The person exists somewhere down inside the body. The ego is not completely hidden, however, because it can be reached very easily with an insult. It is protected from touch but not from words.[52]

Privacy to an Arab comes when he does not talk to others. This explains how one father could come and go from work for several days without speaking and his family thought nothing of it. An American would interpret this act as hostile or anger. Whenever a person is extremely silent questions such as, "What's the matter?" come out. However, if a person left the room not many questions would be asked.

The greatest contrast to the Arab might be the German feeling for privacy. They deem privacy very important, so

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[52]Hall, The Hidden Dimension, p. 157.

important that doors are very heavy and the walls of rooms are very thick.

The concepts of privacy are also involved when two people meet for conversation. Americans prefer to meet with another on a one-to-one basis. In Latin America it is not unusual for an important man to meet with several people at one time. This may prove very uncomfortable for an American.

Appropriateness of Topics

The appropriateness of topics differs in various cultures. In the United States it is considered an inappropriate act to ask a person the amount of his salary. In Thailand it is quite common to ask a person his salary among the first inquiry questions while getting to know the person. In English society it is considered private how much one pays for clothes while in the Chinese culture it is common and appropriate to ask such a question.

The appropriateness of a topic varies per situation within the culture. It is a concern of people communicating between cultures.

Group and Group Membership

Another concept that influences the amount and type of communication is the size of the group or the people present in a group. Some people are able to communicate on a one-to-one basis while others are more secure with a larger group. More importantly, however, is the effect of the membership. In some cultures a person of lower status would not think of expressing

his views if they differed from the person of higher status. In some cases this would be true of a group where elders were present. If an elder or a person of higher status felt that others were talking down to them, communication would be impaired.

The concepts of status and respect for elders is found in many cultures to be of primary concern, such as India and Japan. In the American culture an attempt is made to create equality of status. It would be difficult for Americans to understand all the subtle nuances of status and complete respect for elders.

Relations to Others

Another extremely important factor in communication is an individual's perception of his relationships to other people. Personal relationships among Americans are numerous and marked by informality and friendliness. Most Americans avoid social obligations and personal commitments, such as gifts for various occasions. However, in Germany dinner guests are expected to bring flowers and in India gifts are seen as obligations which require no thank you.[53]

Confrontation

Confrontation is deemed important by Americans. When he is faced with a problem the American likes to get to its source and solve the problem if he can. The American believes in face-to-face confrontation. In Japan, however, things are done

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[53]Stewart, Aspects of American Culture, p. 66.

indirectly to save face for the people involved. A third party is often called upon to solve the problem.

Informality

Informality is the style with which Americans like to work. However, this may be insulting to the Japanese who have different levels of language for the status differences of the listener.

Friendship

Americans are likely to have levels of friends running from those who are just passing acquaintances to those who are lasting friends. Such levels of friendship are not such in other cultures. In the Greek culture, as a young Greek man explained, a friend is your friend for life and you would do for him whatever you could. Americans usually have friends from both sexes whereas the Arab men are not likely to have Arab girls as friends. Most American friends are shared but in Latin America friends are not shared and considered a scarce commodity.

Outward friendliness is considered to be a characteristic of the American people. This is greatly misunderstood by people from other cultures where the outward signs of friendliness are mistaken to be signs of deep friendship. Greatly misunderstood by an American are the people of other cultures who are not outwardly friendly by saying "Hello" or "Good morning." However, many Latin American students who come to the United States feel the American people to be quite unfriendly.

Personalization and Depersonalization

Americans attempt to be impartial and objective in the conduct of social relations. The contrast to this would be the paternal benevolence of the Japanese or the personal leadership of the Latin caudillos.

Cooperation

Because of the concept of self, Americans work for personal gains but are always willing to cooperate. "Cooperation is given for the sake of action, and does not imply that the American yields his principles."[54] The Frenchmen on the other hand, will accommodate completely or not compromise at all.

Need to Be Liked

Americans tend to view social progress and acceptability by the number of people who like him or her. The American gears his actions to social acceptance and likeability by others. In other cultures this is not of such great importance. When an American is not shown expressions of friendship or popularity his reactions are confused.

Division of the Person

In the American culture persons seem to evaluate others on a divided basis. One action by an individual would not affect another part of his life or actions. Examples of this are the division of personal and public life, or moral and working life. In many other cultures the man is judged as a whole

[54] Ibid., p. 74.

person and one action may affect all other aspects of his life. This is true in some of the Indian tribes.

Other Influencing Factors

The preceding concepts are only a few of the influences from cultures which affect interpersonal relations and communication between cultures. Other factors which may be important to cross-cultural effectiveness especially when the goal is to elicit response through work by the indigenous people are religion, motivation, perceptions of the self and world, and forms of activity. The preceding concepts are felt to be most important for cross-cultural communication between human beings.

Generalizations

Before moving on to the next chapter it is important to mention that the concepts presented are generalizations. In every culture there are many subgroups and individuals who have their own communication peculiarities. Often it is possible to find Latin Americans who are very punctual and become quite upset when a meeting or engagement does not start on time.

Summary

The preceding chapter has been concerned with the concept of communication and the cultural influences on the process. Communication is a process between human beings. Human beings are influenced by their culture. A culture affects the feelings, attitudes, thoughts, and communication of individuals. Various cultural factors which influence communication can be

defined as language, listening, gestures, communication distance, physical contact, time, privacy, appropriateness of topics, group and group memberships, and relationships to others.

Programs which are concerned with cross-cultural encounters should be concerned with cross-cultural communication. The following chapter will investigate the various aspects of the International Farm Youth Exchange Program and whether or not it facilitates or hinders communication.

CHAPTER IV

THE ROLE OF THE INTERNATIONAL FARM YOUTH EXCHANGE PROGRAM IN CROSS-CULTURAL COMMUNICATION

The purpose of this chapter will be to examine the function which the IFYE program plays in facilitating or hindering cross-cultural communication.

Numbers of Cross-National Contacts

Since World War II the numbers of cross-national contacts have grown steadily. In 1966 a report by the Institute of International Education stated: "There are now perhaps 10,000 American students studying abroad in academically sponsored programs."[55] Thousands more participate in nonacademic programs, independent travel, and work projects overseas. As would be expected, thousands of foreign visitors and students come to the United States each year.

The many programs designed for the American young adult are created to fulfill the various needs of the individuals of our society and others. A person may choose to study overseas, travel independently, go sight seeing, live with families in

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[55]Ben Euwena, "Undergraduate Overseas: A Look at U.S. Programs" (New York: Institute of International Education,1966), p. 1.

another land, work in a voluntary service, participate in work camps, find unskilled employment for a year or so, or hitchhike and camp throughout the world. It would seem that not all these modes of cross-cultural contacts will facilitate better understanding among the peoples of the various cultures. Many variables are important in enhancing a good cross-cultural communicative setting. The variables which will be examined in the International Farm Youth Exchange include: (1) the purpose of the program, (2) the structure of the program, (3) the persons participating in the program, (4) the responsibilities of the participants, (5) the orientation provided for participants, and (6) the measured successes of the programs.

Objectives of the IFYE Program

The objectives of the International Farm Youth Exchange Program as stated earlier are:

1. To help promote international good will and an appreciation of the problems and possibilities of world peace through better understanding of the problems, attitudes, talents, and contributions to society made by people of all lands.
2. To help personalize or humanize the problems and issues of world affairs.
3. To further develop informed leaders among United States and other farm youth.
4. To help develop better understanding of the dignity and place of youth in the world and the contributions they can make to democracy and world peace.[56]

In summary, the objectives of the program might be defined as "to develop better understanding among the peoples

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[56] Manual for the International Farm Youth Exchange Program, p. 1.

of the world." Understanding is one of the key concepts in communication. Understanding can be gained only from working with the people and trying to realize the frame of reference in which they work.

The objectives of the IFYE program might be compared to the objectives of an academic program which include:

1. The intellectual and professional development of the student in his specialized field of study.
2. The general education of the student.
3. The furthering of international understanding.[57]

The main purpose of the study program is to benefit the particular individual who is studying. The student, therefore, will necessarily have to spend a great deal of time following academic pursuits which may leave little time for contacts with people. This conflict can become disconcerting to the individual.

IFYE Is a People-to-People Program

Communication as defined earlier is a social affair, which necessarily means it occurs between people. A program desirous of facilitating cross-cultural communication would thus need to create a structure which would allow for personal contacts. Kelman defines the exchange of persons as one of the four types of activities which lead to friendlier attitudes among different nationalities. "The exchange experience is most likely to produce favorable attitudes if it provides new

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[57]Otto Klineberg, International Exchanges in Education, Science and Culture (Paris: Mouton and Co., 1966), p. 9.

information about the host country in the context of positive interaction with some of its people."[58]

The International Farm Youth Exchange Program falls into the category of a cross-cultural exchange or a direct exchange between persons of various countries. Michigan State University's Overseas Opportunities booklet describes the program as a "cross-cultural experience."[59] The program has further been described as one of the true exchange programs:

> The term "exchange program" has gained wide currency to designate much cross-cultural education that is neither "exchange" in the strict sense of the word nor programmatic. There are, in fact, relatively few direct exchange programs. Notable exceptions are the International Farm Youth Program of the National 4-H Foundation, the teacher exchange under the Fulbright Act, and a few other comparable programs.[60]

An IFYE Delegate or Exchangee lives in the home of a farm family for two weeks to a month. This brings people together in a home environment. The IFYE lives and works as a member of the family.

Common Goals and Intimate Living Situation

Angell defines two situations which will accommodate better understanding between nationalities and better interaction. The two situations are:

1. Those in which there is necessary collaboration in achieving common objectives.

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[58]Herbert C. Kelman, "Changing Attitudes through International Activities," The Journal of Social Issues, XVII (1962), 78.

[59]Michigan State University, Overseas Study Programs, p.16.

[60]Cora DuBois, Foreign Students and Higher Education in the United States (Washington, D.C.: American Council on Education, 1956), p. xiii.

2. Those in which there is an intimate living together.[61]

Within the IFYE structure the people live together in the family and work for common goals of farmwork and understanding.

> In the host country IFYE participants live with individual families on farms, share the family and social life in the community, and do their part in contributing to better understanding of customs, life and culture of their home countries.[62]

Length of Stay

Another important part of the structure would be the length of time a person would be in contact with those of another culture.

> Perhaps getting to know people does not necessarily or even usually, lead to greater liking. On the other hand, perhaps the difficulty is that some, or many, foreign students do not really "get to know" the people of the host country. Probably more than superficial contact is needed to change attitudes, and it may be that no foreign students have the degree of contact with people of the host country that is likely to produce attitude change.[63]

The IFYE stays with a host family from two weeks to a month. This will allow enough time for a certain amount of constant interpersonal contact. However, time is needed in order to truly understand and communicate with people from other countries. The entire length of stay in a host country is six

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[61]Robert C. Angell, "The Growth of Transnational Participation," Social Processes in International Relations, ed. by Louis Kriesberg (New York: John Wiley and Sons, Inc., 1956), p. 227.

[62]Trail, "A Study of Thirty-Five International Farm Youth Exchange Host Families in Idaho," p. 12.

[63]Claire Sellitz and Stuart Cook, "Factors Influencing Attitudes of Foreign Students toward the Host Country," The Journal of Social Issues, XVII (1962), 17.

months, which allows for diversity of experiences and understandings. However, often the IFYE participants feel they should have stayed in an area for a much longer time. A month is perhaps a more effective length of time to stay with a host family. More barriers to communication could be broken down in that length of time than in two weeks. Two programs do offer a month homestay, the Experiment in International Living and Scandinavian Seminar.

The IFYE Structure Facilitates Communication

From the above analysis it may be said that the IFYE structure does attempt to facilitate cross-cultural communication. First, the program is an exchange program which means it attempts to create people-to-people contacts. Secondly, it allows for close interaction by intimate living situations and cooperative work efforts in the family setting. Thirdly, the Delegates and Exchangees live with the families for a period of two weeks to a month which will allow for more than superficial personal contacts.

A contrast to the IFYE setting might be the American college overseas or the campus on a ship, which travels to all parts of the world. The students study together in an American classroom and live in dormitories or sometimes in families. On the ship they live, work, eat, study, and sleep, except when the ship lands in a port. The only time there are visits with the nationals of the country is when classes are not in session or the boat lands in a country.

IFYE Participants

Another important variable in analyzing an exchange program is the individual participant. If individuals participating are not willing and able to communicate effectively, the program will hinder the possibilities for good cross-cultural communication.

Smart points out:

> Avoid foreigners if you are basically insecure. If your assessment of your personal worth is in question in almost every social contact, then do not contact foreigners.[64]

Fahs points out that exchanges are "most likely to contribute to understanding, cooperation, and peace if participants are young, intelligent, tolerant, well motivated, headed for occupations in which they will have opportunities to influence others, and in general, have the qualities associated with leadership."[65]

The participants of the International Farm Youth Exchange are carefully selected and screened. The participants, as explained before, must have such characteristics as:

1. Be between 20 and 30
2. Mature
3. Excellent physical and mental health
4. Willing to devote time and energy to study
5. Sincere interest in understanding other people
6. Alert, sincere, friendly attitude

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[64] Smart, Global Village Conversation, p. 13.

[65] Charles B. Fahs, "Cultural Exchange, First Step to Cooperation," International Educational and Cultural Exchange, V (Winter, 1970), 76.

As previously discussed, the process for becoming an IFYE Delegate is quite comprehensive and complete. In the State of Washington the Delegate is interviewed within the county, at the state level, and then screened and placed by the National 4-H Foundation. In Washington State each candidate is required to take a personality examination. Through various interviews, the examination, and reactions to the orientation program, it would seem that most Delegates would be chosen if they fulfilled the characteristics mentioned by Smart and Fahs. The process for selection into the IFYE program is very extensive. This selection process might be contrasted with the process used by some of the study abroad programs. Those who have enough money may go.

The host families also are selected and screened by the Cooperative Extension Service. The Agent in each county is responsible for the selection of families for Exchangees.

It is impossible to judge completely how a person will react in a foreign culture or when exposed to foreigners. However, interviews can determine certain characteristics such as intelligence, sincerity, intentions, purposes in life, and general outgoing personality. The IFYE must be willing to communicate with the people of his host country and his own country. That is his primary job!

Responsibility of the IFYE

The responsibility of the IFYE may be termed as communicator. He is to learn as much about the culture as possible by

communication with the people of a foreign culture and then is to relate his knowledge to the people in his home state and country. The entire process is communication. The IFYE Delegate has the responsibility for teaching foreign nationals about his life in America and then to learn all he can about customs, attitudes, and life in his host country. The question most often asked by an IFYE probably is--Why?

The responsibility a person feels in such a program will influence what he perceives. When a journalist goes to a foreign country to report on the number of Americans killed in war or the number of American servicemen taking drugs or the hostility of the native people to the American army, how much will our people learn about the people of the different culture? A student will go to a foreign culture to learn about the arts, learn about Shakespeare, or investigate the governmental structure. How much will that student learn about the attitudes and feelings of the people? The IFYE goes to a foreign culture to fulfill the objectives of the program--to create better understanding among the peoples of the world. This necessarily colors his perception. The IFYE Delegate probably thinks about what the people back home want to hear and often will find himself explaining misconceptions about the United States of America. In newsletters sent home to people in the United States the IFYE thinks about what will be most interesting and how will it create better understanding. It would seem that the IFYE Delegate and Exchangee is a communication link--that is his responsibility! He is the main channel for communicating the

feelings, attitudes, and thoughts of peoples from two lands. The responsibility is grave, and directly communicative.

When programs serve two purposes the responsibility of the participant is vague. Washington State University participates in several bilateral exchange programs. Recently a letter was received from one of the students participating in the WSU/Nihon University exchange. The student was finding problems trying to fulfill two roles--as a student and Exchangee. He felt that being an Exchangee was full time work and he was quite concerned about his academic pursuits and the credits he would receive. This type of conflict should not arise with the IFYE Delegate. His responsibility is full time Exchangee--communicator between peoples.

Orientation

Many authors are saying today that the more effective kinds of cross-national programs are those which allow personal contacts.[66] The orientation program would therefore seem important if it emphasized the effects and skills of cross-national human relations skills and communication.

The orientation program for participants of the IFYE program from the United States is comprehensive. The orientation begins at the state level where selected individuals are assisted with:

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[66]Ithiel de Sola Pool, "Effects of Cross-National Contact on National and International Images," International Behavior, ed. by Herbert C. Kelman (New York: Holt, Rinehart and Winston, 1965).

1. Language study
2. Study of country to be visited
3. Study of the United States
4. Study of international affairs and foreign policy
5. Study of home state
6. Photography information and practice

The IFYE then moves on to the national orientation where he received help with:

1. Human relations skills
2. U.S. foreign policy
3. U.S. and world agriculture
4. Press relations, etc.

Without going into further detail it may be said that the orientation for the IFYE Delegates is one of the most complete and comprehensive orientation programs held.

The orientation program is very crucial for an effective cultural exchange and communication. Although the IFYE orientation is very comprehensive, there is need for changes. Hoehn[67] says that the traditional methods of training about the organization sponsoring the mission, matters of health, American foreign policy, the history of the host country, and the do's and don't's of behavior are not enough. Intercultural skills are needed.

There is a growing recognition that success in overseas operations often requires continued close social interaction

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[67]Arthur Hoehn, The Need for Innovative Approaches for Training in Inter-Cultural Interaction (Virginia: George Washington University, September, 1967).

> with indigenous personnel, and that training oriented to interpersonal relations and designed to develop awareness of such underlying assumptions and values is needed.[68]

Since the International Farm Youth Exchange Program structure puts people together in a conducive setting for interpersonal exchange, it would seem that skills for good communication and cultural awareness would have top priorities in orientation. Perhaps the two first areas for the International Farm Youth Exchange Delegate to study would be language and human relations skills.

Language

Language ability is crucial for communication. It is the most obvious means for interpersonal interaction. Language training is the responsibility of each IFYE Delegate. Aids are provided for each Delegate but not to the extent to which it might be. Delegates often arrive in a host country without enough language skill. At the present time certain Delegates receive intensive language training before leaving for the host country. More intensive language training is needed by most IFYE participants, both Exchangees and Delegates.

Other Cultural Factors Influencing Communication

In Chapter III at least nine areas of cultural factors which affect cross-cultural communication were described. Since the IFYE carries the responsibility of communication, he must be

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[68]Foster and Danielian, An Analysis of Human Relations Training and Its Implication for Overseas Performance, p. v.

aware of the factors which influence communication. The second priority for orientation of the IFYE should include training in this area. Hoehn suggests the following areas to be covered:

1. Understanding of interaction processes (as contrasted with knowledge about the foreign culture).
2. Empathic awareness and understanding of the values, assumptions, and attitudes of the host country's people.
3. Insight into the cultural basis of one's own values, assumptions, and attitudes.
4. Understanding and acceptance of the roles called for in the assignment.
5. Skills and techniques which will promote success in these roles.[69]

Foster suggests "another possible approach is to look at the overseas situation, the trainee, and his mission and let the structure and content of training emerge from this analysis."[70]

The aim of the orientation of today must be to create a better awareness of the difficulties and problems of cross-cultural communication. Perhaps five steps could be followed in an orientation to create such awareness. The following steps were outlined as the goals of an intercultural communication workshop:

1. Awareness--awareness of cultural differences in terms of values, customs and mores which effect human relations.
2. Understanding--the two dimensions of understanding are related to the awareness of cultural differences and the knowledge of the effects of these cultural differences as manifested in behavior.

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[69]Hoehn, The Need for Innovative Approaches for Training in Inter-Cultural Interaction, p. 3.

[70]Robert J. Foster, Dimensions of Training for Overseas Assignments (Virginia: George Washington University, June, 1969), p. 3.

3. Respect--Respect is based on understanding and awareness, demonstrated by listening carefully to the other person's thought, words, and actions as expressed verbally and non-verbally. Respect means allowing other person's thoughts to come through as unobstructed as possible.

4. Acceptance and Appreciation--This means the acceptance of another to the extent that the deepest kind of intercultural relationship can develop, where you not only have to understand the values of the other person, but without rejecting your own values you can accept his values as part of yourself, within a given context.

5. Interaction--interaction begins by expressions integral to each person's own value system, in an atmosphere of supportiveness which encourages trust.[71]

Orientation for the International Farm Youth Exchange Program would be more beneficial to the Delegates if it included great sensitivity to the concept of cross-cultural communication.

IFYE and the End Product of Communication

The end product of communication is that one person affects the inner state of thought or feeling in another person. The change of this inner state could be measured in many ways by attitudinal changes of the person or behavioral changes. The premise is that the Internation Farm Youth Exchange is successful if it affects the inner state of a person by producing positive attitudes toward the exchange program, the person participating in the program and a more open attitude about foreign lands and peoples. The behavioral change may be a new field of work by the IFYE participant or host family members.

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[71]"Intercultural Communication Workshops" (unpublished mimeographed paper; Ithaca, New York, International Student Office, 1970), pp., 1-2.

First, the attitudes of the participating host families might be examined. In 1968 questionnaires were sent to 40 Washington host families. Twenty-seven of the 40 wished to host another foreign IFYE. Thirty felt they understood another country better. Many felt the exchanges are worthwhile in helping to change misconceptions of countries, and that international problems would be helped if people could know one another.[72] Wayne Bath points out that "in addition to achieving better international understanding, the IFYE program also helped the host families better understand America."[73] An IFYE host mother explained her attitudes when she said, "It was a good influence on the growing children, it heightened their interest in geography, music, art, sports, and all aspects of nature," and it was "a way to learn basic human characteristics are universal as we eat, work, play, and sing together."[74] Andrews measured attitudinal changes with before and after sets of questions concerning social distance. He found that "short periods of intimate association alters social distance behavior toward greater

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[72]Anna Marie Boyd, "Attitudes of IFYE Host Families" (unpublished paper for Anthropology 358, Washington State University, 1968).

[73]Wayne Bath, "Evaluation Studies of International Farm Youth Exchange Host Families" (unpublished Master's thesis, 1956), p. 26.

[74]"Mrs. Herbert Johnson, Farm Wife, Tells: The Joys of an IFYE Mother," Successful Farming, LXV, No. 9 (September, 1967), 84.

acceptance of other nationalities and of particular nationalities is partially upheld and partially unsubstantiated."[75]

Secondly, the attitudes of IFYE participants is important. Laurel Sabrosky in a study of the IFYE program, 1953, discovered the following changes in opinion toward life in the country visited:

> In the responses to questions in this section, the delegates showed more strongly than in their previous responses a favorable attitude toward the countries they visited. Most of the changes of opinion were in a favorable direction, although a few were not. Most of the favorable "likes" were those things that conformed to the desirable and approved in good, successful, and secure rural American homes. The foreign exchangees expressed themselves with much more meaning than did the American delegates, in general. The foreign exchangees seemed to be making a greater effort to critically analyze their changes in opinion.
>
> Both the American and foreign participants were much more likely to name a change in opinion toward the people themselves than toward the way of life, government, farming, and so forth.
>
> Quite a few of the foreign exchangees said that they had learned something good about our country or people and were anxious to get home to tell their compatriots.[76]

Richard Tenney designed a study to determine the influence that the six months foreign rural family living experience had on the education achievement and occupational plans of the participant. He discovered the IFYE experience was found to be associated with the following:

1. A higher rate and intensity of community participation
2. A greater orientation of occupations towards working with people

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[75]Wade Andrews, "Attitudinal Changes among IFYE Hosts--An Exploratory Study of Social Distance Attitudes" (mimeographed, Ohio State University, 1954), p. 12.

[76]Laurel Sabrosky, "Summary of an Evaluation of the International Farm Youth Exchange Project, 1953" (mimeographed paper, U.S.D.A. Extension Service, 1954), p. 6.

3. A Higher proportion of occupations relating to international activities
4. A higher rate of involvement in activities of the ongoing IFYE program
5. A higher rate of involvement in activities of the county level and state level Cooperative Extension Service
6. A higher rating of the influence of the IFYE program on both educational level and occupations
7. More mobile than average American[77]

It might be said from the evidence that the IFYE program does affect the inner state of individuals. The program can elicit the end product of communication.

Summary

This chapter has attempted to evaluate the International Farm Youth Exchange Program and its role in cross-cultural communication. The variables of the purpose of the program, the structure of the program, the persons participating in the program, the responsibilities of the participants, the orientation provided, and the measured success of the program have been investigated as to their relationships in enhancing cross-cultural communication. It would appear from this analysis that the IFYE program is a structure in which there is a strong attempt to facilitate cross-cultural communication. The most serious weakness in assisting this type of communication would be in the field of language training and orientation with

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[77]Richard Tenney, "The Influence of the IFYE Experience on Education Achievement and Occupational Choice in the U.S. Delegates" (unpublished paper for Ag. Ed. Seminar, Pennsylvania State University, June 5, 1967), pp. 5-6.

emphasis on human relations skills and the communication process. In general, it could be said that the International Farm Youth Exchange Program is a facilitator of cross-cultural communication.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary and Conclusions

The purposes of this paper were to describe the International Farm Youth Exchange Program, to present the concept of cross-cultural communication, and to evaluate the IFYE program's role in facilitating or hindering cross-cultural communication.

The International Farm Youth Exchange Program began in 1948 and has as its basic objective "understanding between peoples of the world." The program is carried out at the grassroots level, which means young men and women go to foreign countries to live among the farm families of that country, and foreign young people come to the United States to do the same. The program is unique in that the young person is to live, work, eat, sleep, laugh, and cry as a member of a family in another country. Upon return, the IFYE is to take the responsibility of telling people in his home country of his experiences. The program allows for people to "learn by doing" and allows others to learn from demonstrations by youth. Volunteers are an integral part of the whole structure as they help make the program function.

Communication is a process between human beings, and human beings are greatly affected by the culture in which they live. In order for there to be a successful cross-cultural communication process both parties must have a common language and be sensitive and aware of the cultural factors creating barriers to their effective communication. Various cultural factors which influence communication are language, listening behaviors, gestures, communication distances, physical contact, time, privacy, appropriateness of topics, groups and group memberships, and relationships to others.

The International Farm Youth Exchange Program is composed of several variables which would classify it as a program which facilitates cross-cultural, interpersonal communication. The following variables can be viewed as positive to cross-cultural communication:

1. Objectives--The objectives of the International Farm Youth Exchange Program can be summarized as: "To develop better understanding among the peoples of the world." Understanding is one of the key concepts in communication. Understanding can be gained only from working with the people and trying to realize the frame of reference in which they work.

2. The IFYE Structure--The IFYE structure allows for a people-to-people program by exchanging young farm people. These young people live in the homes of various farm families in many countries. It is termed as a truly cross-cultural "exchange" in that a direct exchange between persons of various countries occurs. The program provides for necessary collaboration in achieving a common objective and an intimate family living situation, two important situations for eliciting better understanding. The program also allows for a length of contact that facilitates more than superficial personal discussions.

3. IFYE Participants--The International Farm Youth Exchange has an intensive selection process which will insure

that those participating are concerned with communicating with the peoples of another land. The participants are chosen for their maturity, their sincere interest in understanding other people, their physical and mental health, and their sincere, friendly attitudes. All of these qualities contribute to better communication.

4. Responsibility of the IFYE--The responsibility of the IFYE Delegate and Exchangee may be termed as communicator. The IFYE is to live and learn in another culture for six months. During this time his responsibility is to communicate to others the life of a farm youth in the United States and to learn as much as possible about life in his host country. Upon return to the United States or home country, the IFYE is to communicate to his home countrymen the life and feelings of people in another part of the world. The IFYEs' responsibilities are grave. He is the main channel for communicating the feelings, attitudes, and thoughts of people from two lands.

5. Orientation--The orientation provided for the IFYE program is extensive and begins when the IFYE Delegates are first selected. The orientation provides for some language training, study of the home country, host country, international affairs, and the home state. It also provides some orientation in human relations skills. Human relations skills and language training are the two most crucial elements in the orientation.

6. IFYE and the End Product of Communication--The end product of communication is that one person affects the inner state of thought or feeling in another person. The change within the person possibly could be measured by attitudinal changes or behavioral changes. Several research projects concerning attitudes of IFYE host families demonstrate they feel they learned about international understanding and gained a better understanding about their own country. It appears the families gain a greater acceptance of other nationalities. Studies concerning the IFYE programs show that participants demonstrate a more favorable attitude towards the countries they visit and upon return the participants change their educational achievements and occupational goals. This might prove that the inner state of people is changed (the end product of communication) by the experience with the IFYE program.

Three possible weaknesses of the IFYE program in facilitating cross-cultural communication identified were (1) lack of

adequate language training, (2) lack of emphasis on human relations skills in the training program, and (3) the short length of time with a host family.

Recommendations

In light of the evidence of the IFYE program as a facilitator of cross-cultural communication there are several recommendations that could be made. The first would be a strong recommendation for better and more intensive language training. If an IFYE is not prepared to speak, it is difficult for him to fulfill his role. Secondly, orientation for IFYE participants and host families should stress concepts of communication and the barriers cultures provide for effective communication. It is somewhat naive to think that all people are the same all over the world. Basically, people are the same in that they walk, talk, and need to have basic needs fulfilled. However, this unit people have built called a culture or society greatly influences each person. This is what makes people different. Thirdly, the length of stay of an IFYE may need to be examined. Sometimes only prolonged contact and communication will break down the cultural barriers of differences.

Further Research

This special problem has only investigated through library research the concept of cross-cultural communication and the value of the IFYE program for this concept. Further research could be done in several areas:

1. The value of an orientation program which stresses human relations skills for IFYE Delegates and host families.

2. Development of an orientation stressing cross-cultural communication.

3. Further studies to measure the change in individuals as a result of the IFYE program. Investigations should be made into the effects the IFYE program has on the members of the community where an Exchangee has visited or a Delegate has returned. Are others affected as are the participants and host families?

4. Possible experiments with Intercultural Communication Workshops with IFYE participants, host families, and community members.

5. More effective measures of human changes as a result of cross-cultural communication.

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